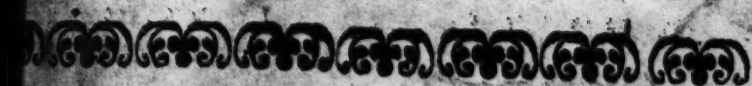


For Mr. Thomas Richards

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A

INDICATION

OF THE

Reverend Commission.



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A
VINDICATION
OF THE
Reverend Commission
OF THE
SYNOD:
IN ANSWER to
Some OBSERVATIONS
On their *Proceedings* against the Reverend
Mr. Hemphill. K.

2 Tim. iii. 5, 6, 7.

Having a Form of Godliness, but denying the Power thereof,
from such turn away.

For of this sort are they which creep into Houses, and lead cap-
tive silly Women, laden with Sins, led away with divers lusts.
Never learning, and never able to come to the knowledge of the
Truth.

2 Pet. ii. 1, 2.

— Even as there shall be false Teachers among you, who pri-
vily shall bring in damnable Heresies, even denying the Lord
that bought them; and bring upon themselves swift Destruction.
And many shall follow their pernicious Ways, by reason of whom
the way of Truth shall be evil spoken of.

PHILADELPHIA:

Printed and Sold by ANDREW BRADFORD at the
Bible, in Second-Street. MDCCXXXV.



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VINDICATION

OF THE

Reverend COMMISSION.

THE prodigious Growth of Error and Infidelity, has long been Matter of melancholly Complaint; and the frequent Attempts that have been made in this unhappy Age, to undermine the great Doctrines of the Gospel, have justly filled the Minds of all serious Persons with Horror and Surprise. Those who have had a tender Regard to the common Interests of Religion, and a Desire that it might be propagated to Posterity pure and uncorrupted, have thought themselves obliged courageously to appear in its Defence, and courageously resist the Torrent of Irreligion, that seems to threaten the Destruction of the Christian World. All of late, we in these remote corners of the Earth,

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were in hopes of escaping the Epidemical Corruption of the Age, and of being preserved from those destructive Errors that have overspread so great a part of the Church. We had no Suspicion of being called into the Field of Battle, and obliged to defend the great Doctrines of the Christian Religion 'till Complaints were delivered in against Mr. *Samuel Hemphill*, a Minister who arrived at *Philadelphia* from *Ireland*, the last *September*. What occasioned his removal from his native Country we know not, nor was it our Business to enquire, tho' we have no reason to suppose, that the same corrupt Principles first drove him from home, that have now Silenced him in *America*. For he himself tells us, that he was accused by Mr. *Vance* a Minister in *Ireland*, as a *Heretick*, &c. what Ground there was for Mr. *Vance's* Charge, is impossible for us to determine at this Distance; but we can hardly believe, from the Character that Gentleman bears, that his Conduct was so absurd, wicked and inconsistent, as Mr. *H-* represents it. And if we may judge of his Treatment of Mr. *Vance*, by what we have received at his Hands, we are sure that it was very unjust and reproachful. For what purpose this long Story of Mr. *Vance* is plac'd in the front of these Observations, we cannot imagine, unless it be to inform the World, that we are not the first that have suspected Mr. *H-* of being Unsound and Erroneous in his Principles; but that this Charge was also bro't against him in his own Country. Or if he intended to Represent us as taking up Mr. *Vance's* Quarrel, and being "the Executioners of his religious vengeance," we can with great sincerity declare, that many of us at that time knew nothing of Mr. *Vance*, or his Character;

And we ever heard of the Controversy between that Gentleman and Mr. H--ll, 'till it was now published to the World. But we leave Mr. *Vance* to defend himself, and pass to make some Remarks upon the heavy Charges that Mr. H--ll (who by several Passages, appears to be the Author of these Observations) has bro't against the *Commission*, and to Vindicate ourselves from the false and injurious Representations has made of our Conduct.

And the first Thing that must strike every Reader, and give him a view of the Spirit with which the Servator is animated, is, the unjust and opprobrious Character he is pleased to freely to bestow upon the *Commission*; he accuses them with being fill'd with *enthusiasm*, fired with a *persecuting Zeal*, and copy after the Example of the *hellish Inquisition*. Certainly the Gentleman was conscious to himself, that he had a bad Cause to manage, otherwise he could never have taken such inhuman & unchristian methods to defend it; had he consulted his own Honour and the Credit of his Cause, he would have rather chosen to Justify himself, in the methods of calm and sober Reasoning, than to fly to the ungentlemanly practice of Slander and Reviling, the usual method of a baffled and enraged Adversary. But he found it easier to offend those he opposed, by belabouring their Characters and loading them with reproaches, than to defend himself by sound and convincing Arguments. How agreeable this is to the *liar Duties of Christianity*, how consistent with the admirable moral Precept of doing as we would be done by, we leave others to judge. But it may not be amiss to enquire, whether the *Commission* have given

given any ground for all this load of Calumny and Reproach; whether they have offered any Injuries to Mr. *H-W*, that might warrant the abusive Treatment he has bestowed upon them? And upon the strict Enquiry we cannot find, that we have given him any ground of Offence, or offered him any Injury; except the following Instance shall be deemed such, which we will give the World a just and undisguised account of, and leave them to judge of our Conduct:

Let it then be observed, that when Mr. *H-W* first came into *America*, he appeared before the Synod, professed himself to be of our Principles, and desired to be admitted one of our Number. In order to this he solemnly declared his Assent to our Doctrines, and adopted our *Confession* as the Confession of his Faith; but when he had sometime Preach'd among us, he was suspected by many of our Body both Ministers and People, that his Publick Discourses were very inconsistent with the Principles he profess'd; and that he widely differed from us, not only in some Points of an indifferent Nature, but in some of the most weighty & fundamental Doctrines. This occasioned the Calling of the *Commission* of the Synod, that we might regularly enquire into the Truth of these things, whereof he was accused. And upon Examination we could not but apprehend, that the Doctrines he publicly delivered, were vastly different from ours, and inconsistent with many of the essential Truths of the Gospel. And therefore we thought ourselves obliged, in Fidelity to our Great Master, and to the People committed to our Charge, to declare these Doctrines Unsound and Dangerous, and to acquaint Mr. *H-W*, that we could not hold ministerial

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Communion with him while he maintained such Erroneous Doctrines. This is a just State of the Case between Mr. *H-W* and the *Commission*. And now let the World judge, whether our declaring our selves of an Opinion different from Mr. *H-W*, and refusing to own him as one of our Members, while his Principles were so contrary to ours, gave him any Ground to load us with so many hard reflections, and represent us as Men fired with a Persecuting Spirit, and fill'd with Malice and Prejudice against him. Have we an undoubted Right to Judge for ourselves, and to Declare what our Opinions are ? And has not the Commission that Liberty which is common to all Societies, of Judging of the Qualifications of their own Members ? Mr. *H-W* is possess'd with the same Right, and may declare non-communion with us, if he sees Reason for it.

Is not this agreeable to the natural Right every Man has of Judging for himself, and of believing those Doctrines he esteems most agreeable to Reason and the Revealed Will of God ? Is there any Persecution in all this ? Is this the Spirit that breathes in the Inquisition ? Certainly not. And yet this is what Mr. *H-W* has to found his heavy Accusations upon. 'Tis this that has stirred up his ~~meek~~ and excellent spirit (that is so much boasted of) to cry out of our Justice and Inhumanity, with as loud a voice as if he had re-kindled the fires of *Smithfield*; and had persecuted him with all the Rage and Fury that Popish Bigotry could inspire us withal. But this he thought was the shortest way to amuse the Multitude, and divert them from considering the Merits of the Cause. The troubled Sea is apt to cast forth Mire
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and Dirt: and St. Jude elegantly compares false Teachers to *raging waves of the Sea, foaming out their out Shame*. But he is as liberal in his own Praises, as he is furious in his Invectives against others. As we pass on with his Observations, he gives us as uncommon an instance of his Humility, as we had before of his Meekness. In the greatness of his Modesty, he takes care to inform us "*how universally his Sermons were applauded, to what large Audiences he preach'd, and how much (upon their being read in the Synod) they were approved by People of all Perswasions, for the strain of Christian Charity that runs thro' them, &c.*" Surely this Gentleman must live by very bad Neighbours, that he is forced in such a barefac'd manner, to be the Trumpeter of his own Praises; tho' we are apt to think, that if he had honestly given Credit to the several Authorities from whom he borrowed much of what he delivered, it would have made a considerable Abatement of the Reputation he supposes he gain'd; and would have deplum'd him of great part of that Glory, which he vainly arrogates to himself.

But its time to proceed to the particular Charge he brings against the Proceedings of the Commission; to consider how groundless they are, and in how many things he has *deviated from the Truth*.

And he begins his Accusation with blaming the Conduct, in allowing Messieurs Thompson and Gillespie to be of the number of his Judges, *when they had condemned him already, having declared their Sentiments, that he was guilty of preaching great Errors*. To this we answer, that this Charge would have

some Weight in it, were it true ; but no Evidence appeared to the *Commission*, that these Gentleman had prejudg'd his Cause, or declared him Guilty ; and it is an old Maxim, *de non entibus, et non apparentibus, idem est Judicium*. It's true, we were informed by some Gentlemen, that Mr. *Thompson* had wrote some Letters, which would prove that he was prejudiced against Mr. *H--ll*, and had prejudg'd his Cause : these Letters were called for, but could not be produced ; so that nothing was made to appear against Mr. *Thompson*, that could justly exclude him from his Seat in the *Commission*. As to Mr. *Gillespie* no Evidence was pretended to be brought against him ; but an Appeal was made to himself, whether he had not asserted, that Mr. *H--ll* was a New-light Man, and other words importing that he was guilty of preaching Errors : To which Mr. *Gillespie* readily answered, that he did not remember that he had said any such thing. The *Observator* indeed tells us, that the *Allegation* was true, and can be incontestibly proved ; but since he does not pretend that it was proved, we hope it won't be imputed to us as a Crime, that we did not give heed to unproved Allegations.

This Affair being over, we enquired of Mr. *Andrews*, what Evidence he had to make good his Charge against Mr. *H--ll* ; he appealed to the Sermons themselves, which he tho't would abundantly support it. Upon this, Mr. *Hempbill* was desired to produce his Notes, which he utterly refused, and declared that he had ever promised so to do ; tho' three Gentlemen of undoubted Veracity, solemnly declared that they " heard the said Mr. *H--ll* say, that he would deliver, or give up his Papers, or Notes, 'to

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“ the *Commission* of the *Synod*, if required. And another Evidence affirms, “ that she heard Mr. H-ll “ tell Mr *Andrews*, that he would produce his Ser- “ mons. Now certainly the Gentleman must strangely have forgot himself, to say no worse, when he so peremptorily denied before the *Commission*, that he had ever made any such Promise, Nor was it any breach of Charity in the *Commission*, to suppose, that his persisting in the Refusal, look’d too much like a consciousness of his own Guilt, when the first reason he gave for this his Refusal, was “ *That no man was obliged to furnish matter of Accusation against himself.*” What was this but a tacit acknowledgment of his Guilt, otherwise his producing his Notes would have been his best and noblest Defence, and no Accusation against himself. Where then did we manifest our Partiality and Injustice, unless it were in taking Mr. H-ll’s own Word, and believing that he gave us the true Reason for his own Conduct? But it is very necessary to make *allowances* for some Men who have no way to Vindicate their own Characters, but by casting Dirt at the Reputation of others. Mr. H-ll thus obstinately persisting in his refusing to favour us with his Sermons, we were obliged to hear such Evidences as were brought before us, to testify what the Doctrines were, that he had delivered at *Philadelphia*. These some Gentlemen offered to contradict, by affirming, that no such Words were delivered in the Sermons; this was to us a proposition altogether new and unprecedented, and if admitted might introduce a Practice fruitful of many dangerous Consequences. For if one or two credible Men declared, that they heard such and such Words delivered in a Sermon, and others declared that they

heard no such words delivered, which is all that they can say in such a Case, it will by no means follow that the first Evidence was False. For it is sufficient for a Man to attest to what he did hear, and not to what he did not. But tho' we could not see Reason to allow the Gentlemen to contradict the Evidences, and depose that no such Words were delivered as the Witnesses positively declared they heard; yet we allowed Mr. *H-W* to produce any thing that might invalidate the Depositions given in against him; and informed any of the Gentlemen of the Congregation, that they might bring in any other parts of the Sermons to which the Evidences referred, that might serve to illustrate and explain Mr. *H-W*'s Meaning. This we think was all that Equity and Justice would allow of; and this we trust will give the World a satisfying view of the Impartiality and Candour with which the Commission proceeded in this important Affair. And tho' the Observator cries out against the main Evidence (as he is pleas'd to call him) for asserting a Falshood, and accuses the Reverend Mr. *Andrews* for adducing a Person to depose, what he knew was false; yet we believe there will be no room for this tragical Outcry, when the Fact is justly stated, and the Truth is set in a clear light. For tho' that Paragraph in the very words of the Evidence, is not to be found in Mr. *H-W*'s Sermon; yet the Expressions that were used by him, might easily be understood in that Sense in which the Evidence received them; nor can we think that the plain Sense and Meaning of that Paragraph, will be found so widely to differ from what the Evidence deposed. But this will more clearly appear, when that Article of the Accusation to which it refers, comes to be considered.

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In the mean time we are greatly surpris'd to find Mr. *Andrews* to heavily Charged, for refusing to Answer a Question which he tho't captious ; when at the same time, though he refused to answer the Question, he was so far from designing to make use of an Evidence that he tho't to be false, that he was so just as to give the *Commission* an account of the Paragraph in dispute, in the same Words that Mr. *H--ll* used, without any variation, as appears by the Minutes of the *Commission*. One would have hoped, that Mr. *Andrews's* long establish'd Character for Vertue and Integrity, would have secured him from all such groundlets and unhandtome Surmises.

There was indeed a passage or two mentioned by the Evidences, that were not found in the Notes Mr. *H--ll* produced ; yet this will by no means prove, that the *Commission* had ground to suspect the Credibility of the Evidences : For some Passages might be delivered from the Pulpit, that were not contained in his written Sermons, which we are the rather induced to believe, because that not only the Evidence who appeared before the *Commission*, solemnly depoted, that Mr. *H--ll* said, *there were no Mysteries in Christianity*, but others also may be produced, who will declare upon Oath, that these very Words were delivered ; and yet they are not to be found in his Notes. Nor is this at all inconsistent with the *Commission's* agreeing to make his Notes the ground of their future Proceedings in his Trial ; which we might very well do, without being sure they contained every Word that he preach'd. We hope therefore, we have given no grounds to arraign our Conduct, or suspect us of Partiality in this Affair ; especially

ally if it be considered, that all the Hardships he complains of with respect to the Witnesses, were entirely owing to his refusal of his Notes; and what at any time he might easily have prevented by producing them, which we always desired of him. Who the Gentleman was, *that called it an innocent Wile, and said there was no harm in admitting a false Evidence, in order to force the accused to confess the Truth,* we know not; and if we did know, we should be very far from undertaking his Defence; we abhor all such detestable Practices. Truth stands in no need of false and deceitful Arts to support it.

The next Article the Observator complains of, is, the Sermons preach'd by Messrs. Cross and Pemberton, during the time of his Trial, in which they are accused of *calculating their Discourses to exasperate the people against him, and to represent him as a Preacher of erroneous Doctrine, &c.* And as an Evidence of the Truth of this Accusation, we are told, they cautioned their Hearers against Preachers who denied the Merits and Satisfaction of Christ; which was one of the Articles Mr. H-W was accused of. We are sorry they touched the Gentleman in so tender a Place. We could hardly have imagined, but that we might recommend the Great Doctrines of the Gospel to our Hearers, and warn them against destructive Errors, without being charged with reflecting upon Mr. H-W, or accusing him as a Guilty Person. Once it was esteemed the Duty of Ministers, to Preach upon these glorious & distinguishing Articles of our Holy Religion: But now it seems it is imputed to them as a Fault, and redounds to their Honour and reproach. But these Sermons are now published

published to the World, and will we hope speak for themselves, and convince the candid Reader, that Mr. H-ll was neither accused nor condemned in them ; their only design seems to be, to exhort the Hearers to a vigorous Defence of *the Faith once delivered to the Saints* ; and to warn them against the prevailing Errors of the Day ; which was doubtless no more than their important Duty. What Convictions these Sermons afforded Mr. H-ll, we cannot tell ; but the next Morning he offered to read his Notes before the *Commission*, which Proposal we readily accepted of, esteeming it the likeliest Way to prevent our being mistaken in the Principles he maintained ; and the surest Method of obtaining a just and impartial View of the Doctrines he had Propagated. We therefore Resolved to make his own Notes the Foundation of our Proceedings in this Trial, and accordingly desired him to bring them in to the *Commission* at their next Meeting. When we had gone through the Sermons, and taken out such Passages as we tho't proper ; and allowed him at the same time, to add any other Sentences from them, that might tend to explain his Meaning, and set it in a just Light : We desired him to appear before us, and offer any thing further that he had to say in his own Defence. And that he might be the better prepared we Ordered our Clerk to wait upon him with our Extracts, that he might mark out in his own Notes the Passages that we had taken Notice of. What our Meaning was in this, we tho't could not easily be mistaken, viz. to give him the fullest opportunity of Explaining his own Sense, of Defending the Doctrines he had Delivered, and Vindicating himself from the Charges adduced against him. This was our sincere

Design.

Design, and we should heartily have rejoiced had he performed it. But it seems Mr. H--ll expected, that we should have examined him upon the Extracts we had taken from his Notes; and have shewn him in what Sense we tho't them worthy of Censure, and is greatly surpris'd that we refused to let him know what particulars we objected to. But a little consideration might have abated his Surprise, and shown him the reason of our Conduct. Our Business there was not to bring Accusations against him; but to judge whether these already brought against him were well supported or not. This was now under Consideration, and what we had come to no Conclusion about. How then could we point him out his Errors, before we found him guilty of any? How could we acquaint him with the Censures we thought him worthy of, before we had concluded he was censurable? How preposterous would this Conduct have been? How partial and unjust. This would have given him some Foundation for all those heavy and reproachful Reflections, he has now so unjustly cast upon us.

And now upon the whole, what Foundation have we given for those rude and bitter Aspersions, which Mr. H--ll so frequently bestows upon our Conduct? We examined no Evidences but what voluntarily offered themselves unto us; and allowed Mr. H--ll and his Friends to offer any thing that might invalidate their Testimony. We gave him the opportunity of explaining his own Meaning in the Extracts we had taken, and were willing to put the most favourable Construction upon his Words, that they would bear. The whole Trial was managed in the

most publick manner, 'till we came to consider his Cause in order to Judgment. And then we are greatly mistaken, if it be not the custom of the *Church of Scotland*, and all other Ecclesiastical Judicatories (how boldly soever he asserts the contrary) to meet in Private, and refuse to admit any to be present at their Debates. A Custom founded upon Reason, and confirmed by immemorial Practice. And that it was not to hide the weakness of our Cause, and to invent Reasons for our Conduct barely plausible, will (we trust) satisfactorily appear, when we come to shew what just ground we had for the Censure we have past upon him; and how clearly most of Mr. *Andrewes's* Charges are supported by his own Sermons.

And thus we are come to consider the *Vindication* of Mr. *H-W's* Sermons, with the Reflections made upon the Extracts of the *Commission's* Minutes. And though it might have been sufficient, to have barely transcribed the Extracts, taken from his Sermons before his own Eyes, and dictated by himself, to have given the Reader a just Idea of the dangerous Tendency of his Doctrines; Yet since he has undertaken a *Vindication* of his Sermons, it mayn't be amiss to consider, whether his pretended *Vindication* don't lay him more open, and confirm the Sentence of the *Commission*, that many of the Doctrines which he hath delivered in these Sermons are unsound and dangerous, contrary to the sacred Scriptures and our excellent Confession and Catechisms.

ART

ARTICLE I.

The first Article against Mr, H--ll was, that he had taught, that *Christianity* is nothing else but a Revival or new Edition of the Laws and Precepts of Nature, except two positive Precepts, and worshiping of God by a Mediator. --- And the following Extracts do fully justify this Charge. " Christianity is plainly nothing else, but a second Revelation of God's Will founded upon the first Revelation, which God made to us by the Light of Nature.

" This second Revelation of God's Will is agreeable to the first, and is only an Illustration and Improvement of the Law of Nature, with the Addition of some positive Things, such as the two Sacraments ; and going to God, and making our Approaches to him in the Name and Mediation of his Son Jesus Christ.

" The Doctrines necessary to be believed, are so very plain and nigh unto us, that they are as to their ultimate and essential parts, implanted in our very Nature and Reason.

He further assures us, that the doing those Duties which he calls properly Christian, " is no more than to live and act according to our Nature ; and to have the Government of ourselves in our own Hands.

" The greatest part of Christianity, is only a Reinforcement of the Religion of Nature, consisting of Moral Precepts, which were doubtless intended to be the Rule of our Actions.

“ The Sum of Religion under the Gospel, is the
 “ same with what is elegantly and strongly express’d
 “ by the Prophet, Mic. 6. 8. *To do Justly, and to*
 “ *love Mercy, and to walk humbly with God.*

What further serves to illustrate the Meaning of all this, is his consideration of those Things which are properly Christian, wherein Christianity, as being an Improvement of Natural Religion, carries our Duty higher than Men generally thought themselves obliged to by the Light of Nature. Among all which peculiarities of Christianity, wherein (if in any thing) it is distinguished from the Law of Nature, we hear not one Word of Faith in Jesus Christ, of the Necessity of our Interest in the Benefits of his Redemption, of Justification by his Righteousness, or of our Sanctification by his Holy Spirit; nor one Word of any thing but what we find urged by the heathen Moralists from the same sort of Arguments. And can this Gentleman find Fault, that we disapprove such Doctrine as this? Would he have us (who are set for the *Defence of the Gospel*) be unconcerned Spectators while he thus renders *the Cross of Christ* of none Effect; and endeavours to frustrate the Grace of God by putting his Hearers upon seeking Righteousness by *the Law*; and thereby rendering *Christ’s Death* vain?

But he tells us, that “ allowing freely, that He
 “ delivered such a Description of Christianity as this
 “ he nevertheless denies the Assertion of these Gen-
 “ tlemen, that it is inconsistent with their *Confession*
 “ *Faith*; and more especially he denies, that it is
 “ subversive of the *Gospel of Christ*. What he means

in his Account of Christianity, is, that our Saviour's Design in coming into the World, was to restore Mankind to the state of Perfection, in which *Adam* was at first Created ; and that all these Laws that he has given us, are agreeable to that original Law, as having such a natural Tendency to our own Ease and Quiet, that they carry their own Reward, &c."

Had Mr. *H--ll* purposely endeavoured to give the World the same Idea of his Meaning, as the *Commission* of the Synod entertain'd, he could not have used plainer and stronger Terms, to the Purpose. Was our Saviour's Design in coming into the World, to restore Mankind to the state of Perfection in which *Adam* was created ? Then Mankind is by our Saviour's coming into the World, wholly freed from the Guilt and Pollution of Original Sin, which *Adam* was certainly free from, when he was first created. Then Mankind stands in no need of Justification by the righteousness of Christ. For if in such a State of perfect on as *Adam* was created in, we have a Righteousness of our own sufficient for our Justification, then we are to expect the continued Enjoyment of God's Favour upon no other Terms, than our own obedience to the Law of Nature : for such a perfect creature stands in no need of a Reconciliation to God. Then we cannot be in Want of the sanctifying Influences of the Holy Spirit ; for such a State of perfection admits of no sanctifying Change. And in Word, then Christianity is as old as the Creation, as a well known modern Author has endeavoured to prove : for if we are perfect as *Adam* was at his Creation, we are adapted to, and are consequently put under the same Law and the same Covenant and condition

condition of Life as he then was. It is true that notwithstanding this glorious State of Perfection which he supposes Mankind to be brought to, we may be liable to fall into Sin and lose the Favour of God as *Adam* did. But in this Case, his Scheme makes no Provision, nor proposes any Remedy, but *immediately to repent, to ask God's Pardon for what we have done amiss, and both promise and perform better for the future.* There is no Grace wanting, to enable us to repent and perform better for the future, nor Need of the Blood of Christ to cleanse us from our Sins, nor of his imputed Righteousness to justify us in the Sight of God.

Though he freely allows, that he delivered such a Description of Christianity as this, yet *he denies it to be inconsistent with our Confession of Faith; and more especially he denies that it's subversive of the Gospel of Christ.* As for our Confession of Faith, we only desire the Reader to compare it, from the sixth to the twelfth Chapter of it, with the Doctrine now before us; and he will find them just as consistent as Light and Darkness; and just as reconcilable, as the greatest Contradictions in the World. But the great Question is, Whether this Doctrine be subversive of the Gospel of Christ? This may be brought to a quick and easy Decision, by the following Arguments. Christianity be a better Covenant than the Law of Nature, and established upon better Promises; Christianity be not according to the Covenant God made with our Fathers, in the Day when he took them by the Hand to lead them out of the Land of Egypt; or in other Words, if it be not according to the Law of Nature, as the Apostle teaches

b. 8. 6, 9. then Mr. H-W's teaching, that Christianity is only an Illustration and Improvement of the Law of Nature, is subversive of the Gospel of Christ. A saving Faith in Jesus Christ be *what Flesh and Blood cannot reveal to us, but our Father which is in Heaven*, as our blessed Lord teaches us, *Mat. 16. 17.*

Then Mr. H-W's teaching, that the Doctrines necessary to be believed, are so very plain and nigh unto us, that they are as to their ultimate and most essential Parts, implanted in our very Nature and Reason, is subversive of the Gospel of Christ. If Christianity teaches us to *rejoice in Christ Jesus without Confidence in the Flesh*; and if it be *God that works in us both to will and to do of his own good pleasure*, as we are told *Phil. 3. 3. and Chap. 2. 13.*

Then Mr. H-W's Doctrine, that the doing those Duties that are properly Christian, is no more than to live and act according to our Nature, and to have the Government of ourselves in our own Hands, is subversive of the Gospel of Christ. If the Sum of Christianity under the Gospel, is, that *he that believes and is baptized shall be saved, and he that believes not shall be damned*; and that *by Grace we are saved through Faith, and that not of ourselves. but it is the Gift of God*, as we are taught *Mark 16. 16. and Luke 24. 47.*

Then Mr. H-W's teaching, that the greatest part of Christianity is only a Re-inforcement of the Religion of Nature, and that the Sum of Religion under the Gospel, is what is express'd by the Prophet, *Mic. 6. 8.* is subversive of the Gospel of Christ. In a word, if *a Man is not justified by Works of the Law, but by the Faith of Jesus Christ*; if *we are believed in Jesus Christ, that we might be justified by the Faith of Christ and not by the Works of the Law*

the Law, since by the Works of the Law no Flesh shall be justified, as is asserted Gal. 2. 16. Then all these Insinuations of our Salvation by our Conformity to the Law of Nature, are subversive of the Gospel of Christ.

But the Gentleman tells us, that " 'tis surprising to him, that Men who call themselves Christians, and more especially those who preach Christianity to others, should say, that a God of infinite Perfections would make any thing our Duty, that has not a natural tendency to our Happiness, and if to our Happiness then it's agreeable to our Nature, since our Desire of Happiness is a natural Principle which all Mankind are endued with. " To which we may justly reply, that it's surprising to us that the Gentleman should thus change the Question; and pretend to reason gravely upon a very different Subject. Who ever doubted that Christianity has a natural tendency to our Happiness, or that it's agreeable to our Nature? The glorious Author of this blessed Institution, perfectly knew what our Nature was; and in infinite Compassion procured for us and revealed to us a Way of Life, most rational in it self, and most excellently adapted to our Nature in our present depraved and fallen State. But then the Question is, *Whether this is plainly nothing else but a second Revelation of God's Will founded upon the first Revelation? Whether Christianity is only a Re-inforcement of the Religion of Nature?* And whether our Redemption by the Blood of God was only to procure for us a *new Edition of the Law of Nature?* This is what he should have proved, as he very well knows, but he has wisely dropt this Question, & has seriously undertaken to prove what no Body contradicts.

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What follows in Mr. *H--W*'s Observations upon this Head, is, that " we declare in our Minutes, that the Gospel is as to its ultimate End and most essential Parts, implanted in our very Nature and Reason. " When he assures us, that the Words *Gospel* and *End* were not in his Sermons. To which we answer, that the Extracts of his Sermons were compared by himself, and were sent him by our Clerk after they were finished, for his Review ; that if there was any mistake in the transcribing of this Passage, it was overlooked by Mr. *H--W* himself as well as by us ; and we were then and still are altogether ignorant of it. So little Cause had he for that uncivil Asperision, that we falsely added those two Words *Gospel* and *End*. And what may further clear this Case, is, that the addition of those two Words would nothing at all strengthen the Accusation against this Gentleman. It as much justifies this first Article against him, to see this Passage as he now gives it to us, as to add the two Words complained of ; as appears by what we already said upon this Head. If there be a Mistake in the Transcript, it was unknown, and therefore remediless. We could have no Views, much less base Views (as he wrathfully insinuates) to serve by such a Mistake.

The Gentleman concludes his Observations upon this Article, in a very remarkable manner. " If these Reverend Gentlemen (says he) were as well acquainted with what they call their well known Confession of Faith, as they pretend to be, they would not have found *H--W*'s Sermons inconsistent with it. He will undertake to prove, that all his Discourses are agreeable to the fundamental Articles

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“ of it, which was all he declared to at his Admission into the Synod ; and surely they would not offer to condemn him for differing with them about Extracentials. ” We need not trouble the World, with a Debate about our Acquaintance or Non-acquaintance with the Confession of Faith ; nor is it much to the purpose, what Mr. H-ll will undertake to prove. But we must put him in mind, that the proper Time for him to have proved his Sermon agreeable to the fundamental Articles of the Confession of Faith, was, when he wrote these Observations. This is what his Honour and Interest loudly called for. This is what the World had greatest Reason to expect he would have attempted to the utmost of his Power: And this would have saved us the Trouble of these Remarks, had he performed what he tells us he will undertake. But for Reasons best known to himself, he has seen fit to put it off to further Opportunity.

But we cannot overlook without some Remarks this surprising Narrative here given, and elsewhere repeated, that *all he declared to at his Admission into the Synod, were the fundamental Articles of the Confession of Faith*. When it is certainly true, and can be attested by above Forty Members of the Synod then present, that he solemnly Declared his Assent to every Article in the *Westminster Confession of Faith* and in the *Larger and Shorter Catechisms*, without one Exception ; and assured us, he had before subscribed the same in *Ireland*.

That we may once for all give the Reader a just View of this Case, and obviate all further Complaints

about this matter, it will be proper to observe, that in the Year 1729, the Synod came to an unanimous Agreement about a Test of Orthodoxy, and of our Union in the essential Articles of Christianity, in the following method. It was agreed that all the Ministers in this Synod, or that hereafter shall be admitted into this Synod, do Declare their Agreement in and Approbation of the *Confession of Faith*, with the Larger and Shorter *Catechisms* of the Assembly of Divines at *Westminster*, as being in all the essential and necessary Articles, good Forms of sound Words, and Systems of Christian Doctrine; and do adopt them as the Confession of their Faith, &c. And in Case any Minister of this Synod, or any Candidate of the Ministry, shall have any Scruple with respect to any Article or Articles of the said *Confession* or *Catechisms*, he shall at the Time of his making said Declaration, declare his Scruples to the Presbytery or Synod, who shall notwithstanding admit him to the Exercise of the Ministry within their Bounds, and to ministerial Communion; if the Synod or Presbytery shall judge his Scruple or Mistake to be only about Articles not essential or necessary, in Doctrine, Worship or Government. By which it appears, that Mr. H-ll had any Objection to make, against any thing in the *Confession* or *Catechisms*, he should have particularly offered his Objections, and submitted it to the Judgment of the Synod, whether the Articles objected against, were essential and necessary, or not: and accordingly at the Time of his adopting the *Confession* and *Catechisms*, he was called upon to propose his Objections, if he had any; but he replied, he had none to make, and that he had before subscribed the same in *Ireland*, as before hinted. And

now the World must Judge, whether it would not have been more to Mr. H--ll's Reputation, to have past over this whole Affair in Silence, than to have thus expos'd himself to the just Censure of all those that see the Repugnancy of this Confession of Faith to his Sermons ; and that know how to value Sincerity. Nor is it any Excuse, that the Synod have not defined how many fundamental Articles there are in the *Confession* ; since they have reserved to themselves the Liberty to judge upon each Occasion, what are and what are not Fundamental. And thus we are prepared to consider,

ARTICLE II.

The second Article, is, that Mr. H--ll denies the Necessity of Conversion to those that are Born in the Church, & are not degenerated into vicious Practices. And we think this sufficiently justified, by the following Extracts from his Sermons.

“ The Effects of Christianity truly believed and
 “ duly practiced, are the same, in those who were
 “ neither Heathens nor wicked Christians ; but are
 “ born of Christian Parents, brought up in a Christian
 “ Country, and had the benefit of a vertuous Education,
 “ and never were engaged in vicious Practices.
 “ Such as these I say, though they can't so properly
 “ be called new Creatures, when compared with
 “ themselves ; because they were always what they
 “ are, except the progress which they daily make
 “ in Vertue.

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“ This in other Words, is no more than to live and act according to our Nature, to have the Government of ourselves in our own Hands, to let that be the ruling Principle in us which is most fit to Rule, and was made for this End, which alone distinguishes us from Beasts.

“ So that we need not disquiet ourselves, or distrust our own State, because no strange Things have happen'd to us, because we have not been frighted and terrified ; nor felt any inward Pangs and Convulsions : for Religion hath nothing of this Kind in it.

That these, and such like Passages elsewhere occurring in his Sermons, were purposely designed to deny the Necessity of a Sinner's Conversion to God, and to persuade his Hearers, that Men may by the meer Power of Nature, get such a Victory over the Habits of Sin, and so regulate their Hearts and Lives as to render themselves acceptable to God, is open to every one's Observation ; and if the Case be considered, will appear in a meridian Lustre.

If there be no Necessity of such a Change in those who were born of Christian Parents, brought up in a Christian Country, had the benefit of a virtuous Education, and were never engaged in vicious Practices, we can properly denominate them new Creatures with respect to themselves : If Christianity be to live and act according to our Nature, and to have the Government of ourselves in our own Hands : If that which alone distinguishes us from Beasts (that is, our Reason) be the ruling Principle in us, be most fit to Rule, was made

made for that End, and be the Means by which we are to obtain the Mastery of ourselves and the command of our Passions, in this our corrupt State: If we need not disquiet ourselves because we have not been frightened and terrified, or felt ANY inward Pangs and Convulsions, as this Gentleman asserts; Then we may be qualified for Salvation without becoming new Creatures, by acting according to our Natures, without ANY Pangs of Conscience, or convincing Sense of our natural Misery and undone Estate; or in other Words, without Conversion. Does not Mr. H--ll in the strongest Terms assure us, that those Christians above described, were always what they are, except the progress they daily make in Vertue? Is it not the greatest Contradiction that Words can possibly express, for these to have been always what they are, and yet to have experienced the great Change that is made in our Hearts and Lives by Conversion; that is, to have had this Change wrought in them, and not to have had it wrought in them, at the same Time? And is not this the greatest Opposition possible to the whole Scope of the Gospel, where we are assured, that *except a Man be born again, he cannot see the Kingdom of God. Except ye be converted and become as little Children, ye shall not enter into the Kingdom of Heaven.* And that we must be renewed in the Spirit of our Mind; and put on the new Man, which is renewed in Knowledge, after the Image of him that created him. To which many other Texts might be added of the same Importance; and particularly that in 2 Cor. 5. 17. *If any Man be in Christ he is a new Creature, old Things are passed away, behold all Things are become new:* And that in Gal. 6. 15. *For in Christ Jesus, neither Circumcision*

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saileth any thing, nor Uncircumcision ; but a new creature, Which this Gentleman has taken such pains to contradict and disprove, in his Sermon upon . But it's time to hear what he has to say, in Answer to this Imputation.

He complains, that *the Commission* have omitted to insert those Parts of the Extracts of his Sermons in their Minutes, that would have explained the rest. This we so far allow to be true, as to grant, that the inserting the whole Extract would have further explain'd the cited Paragraph ; and have further convinced the Reader of the Justice of the Charge against him : For which Reason we have now annexed all the Extracts taken from his Sermons, at the End of this Vindication.

He next proceeds to give us some good Advice, that we would impartially read the Scriptures. But if the Bible's we have already, should not be sufficient Furniture for Men of our Profession, he is in great kindness to us pleased to make some new Scriptures, no doubt by the same Authority that he had before preached up a new Religion. " I would advise (says he) these Reverend Gentlemen to impartially read the Scriptures, and they will find that it is said, that *the Day begins in an insensible Dawn.*" To which he afterwards subjoins, " We are told, that *there are some converted from the very Womb ; and that little Children are qualified for Heaven.*" We have taken the Gentleman's advice, we have impartially read the Scriptures ; but we can't find these Passages any where, but in a late tract, entitled, *Some Observations, &c.* We are not concerned

concerned to enquire, whether these be just deductions from Scripture ; but whether there be any such Texts as he says there is; and has here quoted. But were these Passages to be found in the Bible, they would be as impertinent to the present purpose, as the rest of the Scriptures by him alledged. For how we beseech him, does the Day's beginning in an insensible Dawn, the Path of the Just's shining more and more unto the perfect Day, or Christianity's being compared to Leaven hid in so many measures of Meal, to a Grain of Mustard Seed, and to a Field sown with Corn, &c. disprove the Necessity of Conversion to those Born in the Church, & not degenerated into vicious Practices? What conclusion would he himself draw from these Scriptures ? " If all these Texts of Scripture are true (says he) how is it possible, their Conversion should be so sensible either to themselves or others as that of Heathens or wicked Christians." But what is this to the purpose ? Was there any thing in his Sermons, any thing in the Charge against him, or any thing in the Minutes of the Commission, about the Methods of the Operations of Divine Grace in the Soul of the Convert ; or about the Change being more or less sensible, in the several Subjects of it? Not a Word ! But only whether this Change be Necessary or not ; whether it is Necessary for those that have had a Gospel Education and a blameless Life, to become new Creatures, or not ? This Gentleman has publickly taught the negative Part of this Question ; and for ought appears, still adheres to that Doctrine ; all that he has offered upon this Head, being altogether evasive and Impertinent.

A R T I C L E III.

The third Article against Mr. *H-W*, was, that in his Sermons, he declaimed against the Doctrine of Christ's Merits and Satisfaction. In support of which Accusation, we have these following Extracts from his Sermons.

" To preach Christ, is universally allowed to be the Duty of every Gospel Minister ; but what does it mean ? It is not to use his Name as a Charm to work up the Hearers to a warm Pitch of Enthusiasm, without any foundation of Reason to support it. 'Tis not to make his Person and his Offices incomprehensible. 'Tis not to exalt his Glory as a kind condescending Saviour, to the dishonour of the supream and unlimited goodness of the Creator and Father of the Universe, who is represented as stern and inexorable, as expressing no Indulgence to his guilty Creatures ; but demanding full and rigorous Satisfaction for their Offences.

" God hath no regard to any thing, but Men's inward Merits and Deserts.

" It can't be deny'd, but that they (good Works performed by the meer Light of Nature) put Men into God's Way, RECONCILE him to them ; and whatever else is wanting dispose him to reveal even that unto them.

" They which have no other Knowledge of God and their Duty, but what the Light of Nature teaches them, no Law for the Government of
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“ their Actions, but the Law of Reason and Con-
 “ science, will be accepted, if they live up to the
 “ Light which they have, and govern their Actions
 “ accordingly.

“ There is a natural connection between Virtue
 “ and Happiness, Sin and Misery, as between the
 “ Cause and the Effect.

“ To explain and press the eternal Laws of Mo-
 “ rality, is not only a truly Christian, but beyond com-
 “ parison the most useful Method of preaching.

“ St. *Paul* in discoursing of the Morality of the
 “ Gospel, which is the most important and essential
 “ Part of it.

Mr. *H-w* seems to be particularly affected with
 this Article ; and tells us, that *it is a very heavy*
Charge, and ought to be well made out, before any
Minister should be deemed Guilty of it. But how
 heavy soever the Charge is, he has been so unhappy
 as to furnish us with such a Stock of Evidence to
 make it out by, that it's impossible for him to get
 clear of the Imputation, as long as there is any share
 of common Sense left in the World. Let us consider
 the Case a little. If the Reader will be pleased to
 look back to the first Extract under this Article, he
 will find these Things plainly insinuated, That
 there are such who by pretending to preach Christ, do
 use his Name as a Charm, do make his Person and
 Offices incomprehensible, and do exalt his Glory as
 a kind and condescending Saviour, to the dishonour
 of the unlimited Goodness of the Creator and Father

of the Universe : And that the Way by which they do this, is by representing God as stern and inexorable, as expressing no Indulgence to his guilty Creatures ; but demanding full and rigorous Satisfaction for their Offences. Let us put this in other Words, and see how strongly it concludes against this unhappy Gentleman. Those preachers that represent God as stern and inexorable, as expressing no Indulgence to his guilty Creatures ; but demanding full and rigorous Satisfaction for their Offences, do use his Name as a Charm, to render his Person and Offices incomprehensible, &c. This is the plain Meaning of the Words, and they admit of no other. If it be pretended, that though God has demanded full and compleat Satisfaction for our Offences ; Yet he is not stern, inexorable, and rigorous. It is answered, nor can the Gentleman pretend to instance in any Preachers of Christ, that ever directly or in terms applied these Epithets to the glorious God. They were chosen by the Author of this Paragraph, as the strongest Method to burlesque the Doctrine of Christ's Satisfaction.

Mr. H-ll endeavours to clear himself of this Imputation, by pretending, that " he was here preaching against the *Antinomians*, who hold that Christ's Merits and Satisfaction will save us, without our performing good Works, &c. But this Subterfuge won't serve his Turn : For tho' we grant what he asserts, that the *Antinomian* Doctrine is the most impious that ever was broached : Yet we must tell him, that the *Antinomians* agree with the rest of the Protestant World, in the Article under Consideration. Their dangerous Principles have no immediate reference

to the Doctrine of Christ's Satisfaction ; but to the Application of that Satisfaction. They hold that we are either justified or condemned from Eternity, and therefore that nothing we do or can do, will bring us into the way of Salvation, if we are not thus eternally justified ; or bring upon us Damnation if we are. Doctrines that directly open the Door to all manner of Sin and Licentiousness. But then, Mr. *H-W* has shewn too little Acquaintance with this Subject, by distinguishing the *Antinomians* for Hereticks in the Point under Debate. In short let him make what Apology he pleases, all those who teach, that God has demanded full Satisfaction of Christ for our Offences (which are and ever have been the Body of all our Protestant Churches) are by him lashed with all those severe (not to say irreligious) Imputations, above recited. These are the Persons accused of *using Christ's Name as a Charm*, how angry soever he is pleased to make himself with one of the Witnesses, for testifying, according to his best Remembrance of what he had heard, that *to bid Men depend upon Christ, his Death, Passion, and Intercession, is not preaching of Christ ; but a meer Charm*. These are the Words of that Evidence Mr. *H-W* cries out of so tragically : And this is the direct Meaning of Mr. *H-W*'s Doctrine, which we challenge him to put any other fair and natural Construction upon.

But it's Time to return to the Consideration of the other Extracts, cited from his Sermons.

Do good Works performed by the Light of Nature, not only put Men into God's Way, but RECONCILE him to them ? Then there can be no Place for the

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Merit and Satisfaction of Christ to procure our Reconciliation to God.

Will the Heathen be accepted of God, by living up to the Light which they have; and governing their Actions accordingly? Then there is no Need of Christ's Merits and Satisfaction, in order to our Acceptance with God.

If there is a natural Connection between Vertue and Happiness, as between the Cause and the Effect, that is, if Vertue be the Cause of our eternal Happiness (which is the Happiness he intends, as appears by his following Words) Then the Merits and Satisfaction of Christ, are not the procuring Cause thereof.

If preaching the eternal Laws of Morality, be not only a truly Christian, but beyond comparison the most useful Method of preaching; Then Morality is beyond comparison, more important to the Souls of Men, than the Merits and Satisfaction of Christ, and an Interest in what he has done and suffered for us. Which Conclusion will follow, let the Rules of Vertue be enforced by what peculiar Motives he is capable to suggest.

Is the Morality of the Gospel, the most important and essential Part of it? Then it necessarily follows, that the Doctrines of our Redemption by Christ, and of the Necessity of our Interest in his Merits and Satisfaction, are not the most important and essential parts of it. And it also follows, that we may obtain salvation without an Interest in his Merits and Satisfaction. For it must be allowed, that they will not fall

fall short of Salvation, who comply with the most important and essential Parts of the Gospel. Once more,

Has God no regard to any thing but Men's inward Merits and Deserts? Then it's manifest, that Men's inward Merits and Deserts are the only Attonement and Propitiation for our Sins, and the only Price of our Reconciliation to God; and there is no Necessity of (since God has no Regard to) the Merits and Satisfaction of Christ, for our Justification.

Mr. H-W has two Objections against the Application of this last Clause, to the purpose it is cited for. The first is in these Words, *I would ask these Reverend Gentlemen, does God regard Men at all? The Answer I suppose will be, that he does; but that it is upon the Account of Christ's Merits, which I shall grant them; and allow it to be the Merits and Satisfaction of Christ, that purchased such easy and plain Conditions of Happiness, but still it is our Compliance with these Conditions that I call inward Merit and Desert, which God regards in us.*

We are but confirmed in our Sense of these Words by this impertinent Attempt to put another Construction upon them. The Sum of what he says, is, that Christ has Merited for us, that we shall be capable to merit and deserve our own Salvation; but then according to this notable *Aporbegm*, God has no Regard to Christ's Merits; but to ours only. This Construction does not indeed deny Christ's Merits and Satisfaction; but lets us know, that they are such Merits as God has no Regard to, which is far from helping

helping the Case. However our inward Mérits and Deserts are purchased & procured, they are (it seems) the only Thing that God has any Regard to : That there is no other Merits and Deserts but our own, that will procure God's Favour.

It is but an artful Change of the Question, to allege, that " to say God regards Men for any thing else besides Goodness and Vertue, is such a Notion, as makes all Men, both virtuous and vicious, capable of being equally regarded by him. " For it is not here considered, what it is that qualifies Men for God's Favour ; but what is the meritorious Price by which we are entitled to it, by what *merit* and *desert* his Regards to us are procured : What he quotes from the Apostle *Peter* is therefore wholly foreign to the purpose. In a Word, either God regards the Mérits of Christ, or he does not. If he does, it is false and dangerous Doctrine, to preach, that God has no Regard to any thing but Men's inward Mérits and Deserts. If he does not, what becomes of Christ's Satisfaction ?

Another Objection against this Application of the phrase under Consideration, is, that he has given an orthodox Summary of the Principles necessary for a Christian to believe, in another Sermon ; and that he instantly in his Prayers, gave God Thanks for sending his Son into the World to redeem poor lost Mankind ; and for the Atonement made for their Sins. What follows from hence ? Supposing that Mr. *W* had no equivocal Meaning in those Expressions he boasts of, does his use of them alter the natural and proper Meaning of the other Sermons perused by

by the Commission, which we are forc'd to say, were all of them as to their general Scope, oppos'd to the Necessity of our Interest in Christ's Satisfaction, and to our Justification thro' Faith in his Blood? One single Passage in one of his Sermons, or in his Prayers, is not sufficient to alter the plain and natural Construction of so many clear and full Assertions to the contrary, found in all the Sermons before us; unless he can prove it impossible for him to be inconsistent with himself. Nor is this so unusual a Method for those who would successfully disseminate heretical Doctrines, to cover the Hook with some agreeable Bait, that it may be the more readily swallowed; so that we must necessarily Vote him Orthodox, from some few Expressions of an orthodox Sound. Bare faced Infidelity has too frightful a Countenance to appear openly and undisguised among a gospelizing People; and thence all our modern Infidels, like Judas their Predecessor, have cried, Hail Master when they have undertook to betray Christ. Even Collins, Woolston, &c. pretended the Cause of Christianity, when purposely sapping it at the Root. It concerns us therefore, *to mark them who by good Words, and fair Speeches, deceive the Hearts of the Simple*, Rom. 16. 18.

Page 24, the Observator expresses his surprise that there was not one dissenting Vote in the whole Transaction. His Words are these, "And who makes the Judgment in this Case the more surprising, especially when they say they had not one dissenting Vote in their whole Transaction, is, that one of the Ministers, the supposed compiler of the Minute, and one of the chief managers in the whole

" Affair

Affair, being shewn the very Paragraph upon which they pretend to ground their Centure concerning the Satisfaction of Christ, by a Gentleman in *Philadelphia*, he after perusal declared his Sentiments in this manner, *For my part, I do not know what other People may think of it, I can't see any Heresy in it, it is all very right.* This Man surely wanted either Courage or Honesty afterwards, when he did not dissent from the rest, where they say, that *Hemphill* declaims against that Doctrine in many places of his Sermons." Now to set this matter in a true and clear Light, if we be not as much mistaken in the Person pointed at and accused, as the Observator is in supposing the said Person to be the compiler of the Minutes, the true state of the case is this, When the Gentleman in *Philadelphia* shew'd that Paragraph, it was intirely new to the Person to whom he shew'd it, he having never read *Forster's* Sermons from whence it was taken; and as the Propositions were chiefly Negative, he did not then see the Heresy that was couched in them; and as so honest as to own to the Gentleman that he did not: and when that Article came under the consideration of the *Commission*, he was very desirous that Mr. *H--ll* might be sent for, to explain what he meant by those Expressions. When Mr. *H--ll* appear'd, and was desired to explain himself, he indeed said, he intended it against the *Antinomians*, and Jargon of the Schools; but tho' he was urg'd once & again by the *Moderator*, to tell what Doctrine of the *Antinomians*, or what Jargon of the Schools he intended, he either could not, or would not explain himself: yet still that Minister whose Honesty or Courage is much question'd, not being clear in his Judgment,

and being desirous to act with the utmost caution propos'd, that the consideration of that Article might be defer'd till next Day, which accordingly was done as appears from the Extract of the Minutes. And when next Day that Article was reassumed, and the Members of the *Commission* had reason'd upon it, and the Person accused had in his own mind resolv'd the Negative Propositions into Positive, he saw Cause enough to be of another Opinion, than he was when the Gentleman first shew'd him said Paragraph and to join with the rest of the *Commission* in judging that the most plain and obvious Scope of it is Subversive of the true and proper Satisfaction of Christ. This is the true State of the Case. And now let the World judge, whether this Conduct discovered either want of Honesty or Courage. But supposing the Minister accused had continued of the same Opinion he had express'd to the Gentleman, or supposing Mr. H-W had not adopted that Paragraph of *Foster* yet this gives Mr. H-W, or the Observator, no cause to say, that that Man surely wanted either Courage or Honesty afterwards, when he did dissent from the rest, where they say that Mr. H-W declaims against that Doctrine in many places of his Sermons; for it's very plain from what hath been said upon that Article, that notwithstanding the Glosses now put upon Mr. H-W's Expressions, he declaims against the Satisfaction of Christ in several places of his Sermons; and therefore the Minister accused had no reason to dissent from the rest, when they said, he did so. But perhaps this is not the only thing wherein said Minister hath given Offence for he is further charg'd with being one of the chief Managers in the whole Affair. But did he in the

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discover want of Courage ? Perhaps if he had show'd
 self, he would not have made himself so obnoxious to
 the displeasure of some; and he dare appeal to the
 consciences of all that know him, whether ever they
 found him wanting either Honesty or Courage, to
 own and plead for the great Truths of Christianity,
 either in publick or private. There is one thing
 more must be submitted to proper judges, *viz.* whe-
 ther it be a practice approved by Gentlemen, pub-
 licly to Reproach a Person, for words spoken in
 private and free Conversation, without first giving the
 person accused an Opportunity to vindicate himself,
 in this doing as we would be done by ?

A R T I C L E IV.

The fourth Article was, that Mr. H--ll described
 saving Faith, but an assent to or persuasion of the
 Gospel upon rational Grounds. Which Article is
 supported by this Extract from his Sermon on
 Mark 16. 16. " That by saving Faith, is always in-
 tended, such a firm Persuasion of Mind of the
 Truths of the Gospel, as is founded on reasonable
 and good Grounds, and produces suitable and
 proper Effects, " of which the Commission com-
 mands, that this is too general a Description of saving
 Faith, as not explicitly mentioning our receiving of
 Christ upon the Terms of the Gospel, which is so
 essential an Act or Ingredient of that Faith which is
 to Salvation, that without it our Faith will be vain
 and ineffectual; and so the Description may be apt
 to mislead Persons in this Important Ar-
 ticle; and encourage them to trust to a naked Assent
 to the Gospel Revelation; especially if this their

Assent be accompany'd with an externally regular Conversation : To which Mr. *H-W* replies, that
 " where they say, it has a tendency to make Men
 " rely upon a bare Assent to the Truths of the Gospel,
 " pel, which is impossible ; for how can such a Faith
 " in the description of which, good Works are expressly
 " expressly mentioned, be a means to lead Men from
 " good Works. " But is it impossible that such a
 Faith, in the description of which, nothing of receiving
 the Lord Jesus Christ is mentioned, can be a means
 to lead Men from a Dependence upon Christ for
 Justification and Salvation ? Which is what the
 Commission mean by the cited Paragraph. And they
 had the more reason to be apprehensive of this Design
 in Mr. *H-W*, because in all the Extracts before us,
 there is nothing spoken of such a Dependence upon
 Christ, tho' several of his Subjects directly lead him
 to consider it : But on the contrary, the usefulness
 of such a Dependence is repeatedly insinuated, as
 has before been hinted. Does not he tell us, that
 " the only end of Faith is Obedience ? And what
 does he mean, when he tells us, that *to preach Christ
 is not to encourage undue and presumptuous Reliance
 on his Merits and Satisfaction, to the contempt of
 Vertue and good Works, but that all Reliances upon
 Christ's Merits and Satisfaction are presumptuous
 and to the contempt of Vertue and good Works.*
 A most dangerous Doctrine, thus to bring Men
 off from depending upon the Lord our Righteousness,
 in whom alone we have Righteousness and Strength.

ARTICLE V.

The fifth Article was, that he opened the Door of the Church wide enough to admit all honest Heathen such into it. This is supported by the following Extracts from his Sermon on Acts 10. 34, 35. " They who have no other Knowledge of God and their Duty, but what the Light of Nature teaches them, no Law for the Government of their Actions, but the Law of Reason and Conscience, will be accepted, if they live up to the Light which they have, and govern their Actions accordingly.

" They that give God the Honour due to his Name, and who worship him according to the best knowledge they have of him, will find acceptance with him.

" This was the Case of *Cornelius*, who worshipped God and did good to Men. He prayed to God always, and gave much Alms to the People: And this he did by the meer Light of Nature, not having embraced the *Jewish* or *Christian* Religion; for this he was accepted of God, and highly favoured; and had for this the Revelation of his Will. " If these Extracts don't justify the Article against Mr. *H-ll*, we must despair of ever seeing any thing evidenced, by the plainest and fullest Expressions whatsoever. And how dangerous is the tendency of this Doctrine? What little Reason we have to Value our Gospel Privileges, when *Life* and *Immortality* are as well brought to Light among *Jews* and *Pagans*, as by the Gospel! Have we no other Advantage by the Gospel, but to be rendred more

more guilty and inexcusable; if we abuse it, when we might have been as happy, and might as well have obtained Salvation without it! Has Christ purchased this Enjoyment with the Price of his own Blood, when the World stood in no Need of it, or at least might have been eternally happy in the Want of it! If this be the Case, *what Advantage* *then* *blash* the Christian, and *what profit* is there of Gospel Ordinances? None any way; but only, that this will be the Condemnation of a great part of them, *that unto them are committed the Oracles of God.*

Mr. H-ll tells us, that "all we can found the Charge upon, is this, that Mr. H-ll maintains, that it was the good Works of *Cornelius* a Heathen, which disposed God to give him a miraculous Revelation of the Gospel." Were it as he asserts, it would be sufficient to prove, that he does as he has elsewhere taught us, depend upon *inward Merit* and *Desert*, as the procuring Cause of God's Favour. But the Reader will see the injustice of this Assertion, when he finds from the foregoing Extracts, that he does in the plainest and strongest Terms assure us, that the *Heathen may by the Law of Reason and Conscience, without any other knowledge of God and their Duty, but what the Light of Nature teaches, by worshipping God according to the best knowledge they have of him, find Acceptance with God.* He goes on to complain, that the Commission "to corroborate their Censure, assert a downright Falshood, viz. That H-ll says it was upon the Account of *Cornelius's* not having embraced either the *Jewish* or *Christian* Religion, that he was accepted of God. But we suspect the poor Gentleman will be unhappy

happy, as to have this Charge reverberate upon
 him, and fly in his own Face; for we have said no
 such thing as he imputes unto us. The Commission
 having transcribed the first Extract above inserted
 under this Article, add these Words, and further he
 asserts, that *Cornelius*, who as he affirms had neither
 embraced the *Jewish* or *Christian* Religion, was for
 his accepted of God, and highly favoured. Mr. H--ll's
 words are, *this was the Case of Cornelius, who wor-*
shipped God and did good to Men, he prayed to God
always, and gave much Alms to the People; and this
did by the meer Light of Nature, not having em-
braced the Jewish or Christian Religion; for this he
was accepted of God; and highly favoured.

The Commission designed the Relative *This* should
 agree to the whole Clause foregoing, and not to the
 immediate preceding Words, which is their plain
 and natural Meaning; and we may say, the only Con-
 struction they will bear. And where then is this
 falsehood? Is it in this *Observer*, or the *Com-*
mission? But if Mr. H--ll intends, that the words
 immediately foregoing are the proper Antecedent to
 the Relative *This*, he must remember, that the words
 immediately foregoing the Relative, are the very
 same in the Commission's Extract, as in his Sermon.
 And if they have asserted a downright *Falshood*, his
 own dear self had asserted the very same *Falshood* be-
 fore them; they have but copied his own Words.
 And now where was the Occasion of this Exult and
 triumph? Have not the *Commission* just Cause to
 in his own Civil and Gentlemanlike Invektive up-
 on himself, and say, "This is sufficient to show the
 "base

" base Conduct of this Man, who to accomplish his
 " wicked Ends, will not only change our Meaning
 " but our very Words themselves.

A R T I C L E VI.

The sixth Article was, that he had Subverted the
 Doctrine of Justification by Faith. Which is Sup-
 ported by the following Extracts from his Sermon
 " It will not be amiss to consider what the Apostle
 " means, when he says that Christians are saved by
 " Faith, it may be well said of them ; because it is
 " their Faith that saves them from the Guilt of their
 " Sins committed before their Faith, a Privilege
 " that peculiarly belonged to the first Christians
 " converted at years of Discretion from a Life of Sin
 " and Impurity ; and therefore, this first Justification
 " is often inculcated by St. *Paul* in his Epistles, and
 " attributed to Faith ; but this doth not concern those
 " who have been educated and instructed in the
 " knowledge of the Christian Religion.

" All Hopes of Happiness but what are built upon
 " Purity of Heart, and a vertuous Life, are according
 " to the Christian Scheme, Vain and Delusory.

There are in these Extracts several things worthy
 of particular Remark.

1. It may be observed, that he allows the first
 Christians that were converted at Years of Discretion
 from *Heathenism* to *Christianity*, to be saved by Faith
 from the Sins committed before their Faith. As
 informs us,

2. The

2. That when *St. Paul* in his Epistles, attributes Justification to Faith, he means this first Justification of Heathens converted to Christianity. And adds,

3. That this doth not concern those who have been educated in the Knowledge of the Christian Religion: that is, we who have had the Privilege of acquaintance with the Christian Religion, are not to be justified by Faith, this Justification was peculiar to the first Christians, and doth not concern us.

4. All our Hopes of Happiness are to be built upon purity of Heart, and a vertuous Life; and if we have any other Hopes, any Hopes that are founded upon Faith in Jesus Christ, they are according to the Christian Scheme, Vain and Delusory. These things are plainly contained in these Extracts from his Sermons; and is it possible for any Man in plainer terms, to contradict the Doctrine of our Justification by Faith in Jesus Christ, than he has here done? And how then are the *Commission* exposed to the scoffs and Insults of this Gentleman, for saying that his Charge is sufficiently Supported? Wherein have they laid themselves open to that sarcastical apostulation, "What is it that they would not find Supported by his Sermons, if *Andrews* had charged him with it?"

He tells us, that "he supposes all Christians, *Anabaptists* excepted, will allow this, that Faith will not be imputed for Righteousness to those Men who have been educated in the Christian Religion, and yet have never endeavoured to practice its Precepts, I say, that such Men have no reason to expect

“ expect that they shall be Justified by a bare Faith
 “ as the primitive Christians were, who embraced
 “ Christianity as soon as they heard it preach’d.

It is scarce possible for a Man to bind together a greater bundle of Error, Ignorance and Impertinence in so few Words, than this Gentleman has here done.

Can he be so ignorant, as not to know that the whole Protestant World, the *Antinomians* only excepted, have constantly taught, that *those Men who have been educated in the Christian Religion*, are Justified by Faith; by a Faith that from the very Nature of it is necessarily accompanied with good Works, by a Faith that can no more exist without good Works, than the Body can live without the Spirit, by a Faith that purifies the Heart, works by Love, and naturally disposeth every true Believer, to *endeavour to practice its Precepts*.

How pregnant with a sad Train of dangerous Errors is that new Doctrine of his, that the Primitive Christians were justified before God one way, and that we must expect Justification another! How directly does this tend to bring us off from the only sure Foundation of our Hope, when *other Foundations can no Man lay, than that is laid, which is Christ Jesus*, 1 Cor. 3. 11!

How impertinent is all this Harangue? Does he own, or does he deny the Charge against him? If he owns it, why does he cry out so tragically against the *Commission*, for saying that it is supported? If he denies it, why does he endeavor so strenuously to

confirm it; by asserting so loudly the same Things
that are Charged upon him? In a Word, If true
believers may be such as neglect to Practice the
Precepts of the Gospel, and live irreligious Lives,
then farewell our old Religion. If we may not ex-
pect Justification upon the same Terms that the Pri-
mitive Christians obtained it, then farewell our old
Hope. If confirming a Charge be disproving it,
farewell our old Reason.

To Conclude, We don't envy this Gentleman the
Satisfaction of his triumphant Conclusion. We for-
give him the Injuries of his false Accusations; and his
civil, abusive, and calumnious Treatment; and pray
God to forgive him. We pity him on account of
his dangerous Errors, and pray that he may yet be
made Sound in that Faith which he has so unhap-
pily endeavoured to destroy, that he may upon just
Terms be Restored to the Exercise of his Ministry,
made gloriously subservient to advance the King-
dom and Interest of the Lord Jesus Christ in the
World; and that he may have many *Seals of his*
Ministry, which shall be *his Crown of Rejoicing in*
the Day of the Lord Jesus. Tho' he is pleased to
reflect with Ridicule and Banter upon the Com-
mission's declaring their utmost Gratitude to Divine
Providence; and to compare their Prayers to God
for Guidance and Assistance, unto the Conduct of the
Spanish Inquisition, we cannot but think that if he
himself would acknowledge God in all his Ways,
and repair to him in all his Difficulties for his gracious
Influences, it would redound more to his present
Comfort and future Happiness, than thus to turn
these

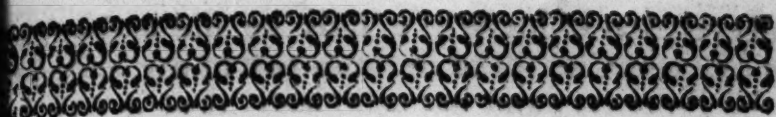
these sacred Things into Mirth and Pastime. And so we take our leave of him, in the Words of a celebrated Author,

“ The Defamation that flies at large, the Trial of
 “ cruel Mockings, cannot be for our declaring what
 “ we believe, but for believing what we declare.
 “ Could we have been content to stab the Doctrine
 “ with the very Pen that signed it, we might have
 “ gone untouched in our Reputation. If they
 “ could have once made us *Asbamed* of our
 “ *Glory*, they would have soon brought us to *Glory*
 “ *in our Shame*. But 'tis for the Name of Christ
 “ that Men cast out our Names as *Evil*. ” And we
 are taught what to do in such a Day, to rejoice and
 be exceeding glad, for the Great Reward that is laid
 up in Heaven. However let us stand fast in the
 Spirit, with one mind striving together for the Fulfillment
 of the Gospel, in nothing terrified by our Adversaries,
 which is to them an evident Token of Perdition; but
 to us of Salvation and that of God.



A P P E N





APPENDIX.

Though the Commission in the Extracts of their Minutes, cited only so much of Mr. Hemphill's Sermons, as they supposed sufficient to justify the Charge against him; yet to prevent future Complaints of Injustice, and to give the Reader a fuller View of this Affair, we have here annexed every thing that was taken out of his Sermons by the Commission's Order, or that he desired should be added for the better Explication of his Meaning.

Extract from the Sermon on *Rom. 8. 18.*

"Now Christianity is plainly nothing else, but a new and second Revelation of God's Will, founded upon the first Revelation which God made to us by the Light of Nature, by that Reason which he imparted to us at our Creation, which he set up in every Man's Breast; and which the wise Man stiles the Candle of the Lord, it being that Light which was given us for our Direction, for the ordering of our Goings and the Government of our Lives & Actions. When this Light was obscured by the Fall of Man; and the Dimness of it encreased by the Corruption that ensued, it pleased God at sundry Times and in several Manners to clear it up, and to make a new
Revela-

Revelation of his Will : This he did in some measure, when he spake in times past to our Fathers by the Prophets ; and has compleatly done in these last Days, when he spake to us by his Son in the Gospel of our blessed Saviour Jesus Christ. And in the Doctrines of his Apostles, which were written and transmitted down to us for our Instruction, he has fully made known his Will, what he expects from us, and what we may expect from him. This second Revelation of God's Will is agreeable to the first ; and is only an Illustration and Improvement of the Law of Nature, with the Addition of some few positive Things, such as the two Sacraments ; and going to God and making our Approaches to him in the Name and Mediation of his Son Jesus Christ.

Christianity does not abridge us of any of the innocent Pleasures and lawful Enjoyments of Life, it only prohibits such Excesses in our Pleasures, such irregular and inordinate Enjoyments, as are really in themselves prejudicial, a Mischief and a Punishment to all that indulge them. It allows us every Thing which Nature, pure uncorrupted Nature craves at our Hands ; and forbids us nothing, but what if we were Wise, we should deny ourselves. In a Word, Christianity calls our Actions to the Standard of Reason ; and enjoins us to do that which in all Respects is best and fittest to be done, to behave ourselves in every Case as becomes us and is most for our Interest ; and forbids us doing all such Things, that are a perfect Shame and Reproach to our Nature, and tend to our present misery and disquiet. It furnishes us with the compleatest System of the best Rules and Precepts of Life, that Mankind was ever acquainted with, which

which recommend themselves to our best and purest Reason, which are apparently good in themselves, and good for us.

This is evident and needs no Proof, in those Instances of Duty wherein Christianity agrees with natural Religion ; and lays no other Burden upon us but what was ever esteemed necessary.

But Christianity being an Improvement of natural Religion, and carrying our Duty higher than Men generally thought themselves obliged to by the Light of Nature, let us consider some of the Instances that are more properly Christian.

Christianity forbids us to love the World and the things that are in the World. It commands us to tear our Affections from those external Objects, and to view the good Things of this Life with Indifferency and Resignation.

Now considering the Uncertainty of these Worldly things, it is good for a Man so to be, it is good to maintain this Indifferency towards things of such Uncertainty, to sit loose from this Worlds Goods, which we may quickly lose and must shortly leave. This will enable us to bear with Patience whatsoever Providence may bring upon us ; and keep us from sinking under the Calamities and Disappointments we meet with. Whereas if we give the Reins to our Affections, and suffer them to engage in an eager Pursuit of these transient Things, every Loss and Grief we meet (and many we may expect) will wound us deeply, and pierce us thro' with many Sorrows.

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We are enjoined to bear an universal good Will towards all Men, to rejoice with them that rejoice, and to weep with them that weep; to be pleased at the Happiness, and grieved at the Miseries and Misfortunes of others, to love not only our Friends but our Enemies, to forgive those that injure and provoke us; and to oblige them by all the kind Offices that are in our Power. And what is there in all this which a wise Man would not choose to do, though the contrary were allowed him? Does not this manifestly make for our present Quiet and Peace? This is the best way of reconciling Men to us, who may generally be melted down by kindness and gentle usage. However, we shall certainly preserve the Reputation of our own Minds, possess our Souls in Patience, and free from those troublesome and tormenting Passions of Envy, Hatred, Malice and Revenge.

We are commanded to deny ourselves, and to take up our Cross; by which in the common and ordinary Course of Things no more is meant, than the denying the importunate Cravings of our Appetites, despising present Pleasure and Pain for the sake of that which Reason bids us do, mortifying our Members which are upon the Earth, crucifying the Flesh with the Lusts thereof; and keeping all our inferior Appetites and Passions in due Subjection to our Reason. This in other Words is no more than to live and act according to our Nature, to have the Government of ourselves in our own Hands, to let that be the ruling Principle in us, which is most fit to rule, and was made for this End, which alone distinguishes us from Beasts. Without this Mastery of ourselves, and command of our Passions, we are

not for any serious Enjoyment, incapable of doing any good to others, or having any Peace in our selves.

We are required to be content with our State and Condition whatever that be, to acquiesce in the Dispositions of Providence toward us, to believe it to be the best and fittest for us which is allotted for us, to trust and confide in and resign ourselves up to his dispose; and to submit our own Wills and Wisdom to his. But there is nothing in this Article, which we complain of, on the contrary, it makes much for our Comfort and Satisfaction. For after we have done all that we can to help ourselves, after that we have used all lawful means which are in our Power and this we are not forbidden but commanded to do) now it will ease and quiet our Minds to consider, that we are under the divine Protection; and in such safer Hands than our own. This will prepare us for all Events, and reconcile us to every Thing that befalls us, however disagreeable to Flesh and blood.

We are commanded to do all the good we can in the World, to submit to every thing whereby we may be truly helpful and beneficial to others, to feed the hungry and cloath the Naked, to instruct the Ignorant and reclaim the Sinner, to comfort the Weak and Feeble, and awaken the Careless and Secure, to relieve the Injured and Oppressed, and restrain the violence of the Oppressor.

These and such like Acts of Goodness are so highly grateful and agreeable in themselves, that they are their own Reward; and a Man would not omit any opportunity of this kind, though he had no other recompense for his Trouble, but that inward Joy

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and

and secret Satisfaction which naturally springs up in our Minds upon all such occasions as these. The good which we do in this World is always accompanied with Pleasure and Delight; and leaves the sweet Relish and Remembrance behind it.

We are enjoined the Study and Practice of universal Piety and Vertue, to purify and cleanse ourselves from all Filthiness of the Flesh and Spirit, and to perfect Holiness in the Fear of the Lord, All which has a direct Tendency to promote our present Happiness, by establishing such a Frame and Temper of Mind within us, as will be a firm Foundation of Happiness; and will remove all the Grounds and Occasions of Misery & Disquiet. In Pursuance of which we are farther to observe, that we are strictly prohibited all Manner of Sin and Wickedness: Yea not allowed to harbour any Bosom Vice, or indulge any darling Lust; but to keep ourselves pure, blameless and harmless, as the Sons of God, as far as is consistent with being the Sons of Men, with the Frailties and Imperfections of human Nature. And whenever we fall into Sin, we are obliged immediately to repent, to ask God's Pardon for what we have done amiss; and both promise and perform better for the future.

The Necessity of all this towards our present Ease and Quiet is very apparent. Guilt of Mind and remorse of Conscience, are the natural Consequences of having done wickedly; and no Man sins without wounding himself inwardly, and creating to himself Trouble and Anguish of Heart; nor is there any Remedy for this but Repentance. Without this inward change of Mind, this godly Sorrow for our Sin, we can't forgive or be reconciled to ourselves.

much less can we hope for Forgiveness from God, without which we can never be at Peace with our selves.

So that Christianity by strictly forbidding all Manner of Sin and Wickedness, and urging us to a speedy Amendment and Repentance of what we have done amiss, has taken the most effectual Method to secure to us Peace of Mind, and Quiet of Conscience, and a Sense of God's Favour, without which there can be no Enjoyment of our selves, or any thing which we have.

This is a brief and general View which we have of Christianity; and these are some of the principal Duties which it enjoins. Now it is evident, that this Scheme is in the main agreeable to the Nature of Man and to the Reason of Things. Here is nothing in all this, but what if not discoverable by the Light of Nature, is however approved by it, as tending to our Happiness and Perfection. Is it not therefore highly reasonable, that we should govern ourselves by this Scheme? And what Inducement would we have to do so, besides these Advantages which will accrue to us thereby? As to the Difficulties there may be in the Practice of some of these Rules, they are abundantly out-weighed by the Conveniencies we shall find in them. And the greatest Difficulties are those which arise from previous ill Habits, which we have contracted, and which upon our first Entrance upon a Christian Course, will give some Disturbance. But these are Difficulties of our own making, and which can't be placed to the Account of Religion. And whatever we suffer in this Contention and Struggle with our ill Habits, will be abundantly recompensed, by the Satisfaction and Contentment which

we shall afterwards meet with in the Ways of Vertue and Piety. This Violence which we offer ourselves in breaking off our vicious Customs, in cutting off a right Hand and plucking out a right Eye, though for the present it seems not joyous but grievous, nevertheless it afterwards yieldeth the peaceable Fruits of Righteousness, unto them who are exercised thereby.

Extract from the Sermon on *Gal. 6. 15.*

" 1. Though as I said before, this Change is most visible in the Conversion of Heathens to Christianity; or of wicked Professors of Christianity to a Conversation becoming the Gospel of Christ; and it may be truly affirmed of such, that they are new Creatures, different from what they were; and scarce to be known for the same Persons: Yet the Effects of Christianity truly believed and duly practiced, is the same upon those who were neither Heathens nor wicked Christians; but were born of Christian Parents, and brought up in a Christian Country, and had the Happiness of a vertuous Education, and were never engaged in vicious Courses. Such as these I say, though they can't so properly be called new Creatures, when compared to themselves; because they were always what they are, except the Progress and Improvement which they daily make in Vertue: Yet when compared to others, they may be so called, they are new Creatures, different Men, and of another sort from those, who either never heard of the Gospel, or never firmly believed or practiced it.

2. 'Tis not necessary that it should be always accompanied with great Terrors of Mind and Pangs of Conscience. So that we need not disquiet ourselves

or distrust our own State, because no strange Things has happened to us, because we have not been frightened and terrified; nor felt any inward Pangs and Convulsions: for Religion hath nothing of this kind in it. It is easy and natural, pleasant and delightful, unless we have made it otherwise by contrary Habits & Customs; and even then we may be reconciled to it again, and habituate ourselves by Degrees, without any of this unnatural Dread, Terror and Convulsion."

Extracts from the Sermon on *Acts* 24. 25.

"To preach Christ is universally allowed to be the Duty of every Christian Minister, but what does it mean? It's not to use his Name as a Charm, to work up the Hearers to a warm Pitch of Enthusiasm, without any Foundation of Reason to Support it. It's not to make his Person and his Offices incomprehensible. It's not to exalt his Glory as a kind condescending Saviour, to the Dishonour of the supream and unlimited Goodness of the Creator and Father of the Universe, who is represented as stern and inexorable, as expressing no Indulgence to his guilty Creatures; but demanding full and rigorous Satisfaction for their Offences. It's not to encourage undue and presumptuous Reliances on his Merits and Intercession, to the Contempt of Vertue and good Works. No! but to represent him as a Lawgiver as well as a Saviour, as a Preacher of Righteousness, as one who hath given us a most noble and compleat System of Morals, enforced by the most substantial and worthy Motives; and shews that the whole Scheme of our Redemption is a Scheme according to Godliness."

In

In the same Sermon are these Words,

" St. *Paul* in Discourſing upon the Morality of the Goſpel, which is the moſt important and eſſential Part of it.

Inference 2. From what has been ſaid it appears, that to explain and preſent the eternal Laws of Morality, is not only a truly Chriſtian, but beyond compariſon the moſt uſeful Method of Preaching. "

Extracts from the Sermon on *Mark* 16. 16.

" That by ſaving Faith, is always intended ſuch a firm Perſwaſion of Mind of the Truths of the Goſpel, as is founded on reaſonable and good Grounds ; and produces ſuitable and proper Effects.

2. The Goſpel is as to its ultimate and moſt eſſential Parts, implanted in our very Nature and Reaſon ; and more diſtinctly and authoritatively delivered to us, in the Diſcourſes of our Saviour, and in the Writings of the Apoſtles ; and repeated over & over again, and inculcated perpetually in the whole Scripture,

3. That this Faith conſiſteth in a ſincere Belief that Jeſus was Chriſt, and all the neceſſary Antecedents and neceſſary Conſequents of it, together with an open Profeſſion of this Belief.

4. For if a general Belief of the Truth of the Goſpel, includes an implicit Belief of this particular Article that Jeſus is the Chriſt, together with all the neceſſary Antecedents and Conſequents of this Article join'd to our beſt endeavours of living according to this Belief, ſay, if this be ſufficient to Salvation, which I think cannot be denied, by what Authority is more required ?

5. The only end of Faith is Obedience. "

Unto the Extracts from *Mark* 16. 16. Mr. *Hempbill* desired this might be added. viz. " that in the same Sermon he said, that there was One true Eternal God, the Maker and Preserver of all things, that he sent his Eternal Son, who was the brightness of the Father's Glory and the express Image of his Person, both to Condemn Sin in the Flesh, and also to obtain Pardon for it by the Shedding of his own Blood, and that to this End the Son of God freely and willingly left the bosom of the Father, was incarnate and made in the likeness of Man, became subject to all the frailties of our Nature Sin only excepted, preach'd and declared the Will of his Father to Mankind, set an Example of all Vertue, Righteousness and Patience in his Conversation, died for our Sins upon the Cross, rose the third Day from the Dead, ascended up into Heaven where he is continually making Intercession. "

Extracts from the Sermon on *Acts* 10. 34, 35.

" Thus we are to conceive of God negatively, as no respecter of Persons, and having no Regard to any thing but Mens inward Merits and Deserts.

2. They who have no other Knowledge of God and their Duty, but what the Light of Nature teaches them, no Law for the Government of their Actions, but the Law of Reason and Conscience, will be accepted, if they live up to the Light which they have, and govern their Actions accordingly. --- If the Gentiles which knew God and yet glorified him not as God ; neither were thankful ; but became vain in their Imaginations, and changed the Glory of the incorruptible God into an Image made like to corruptible Things, did justly provoke God's Anger against them,

them, to give them up to vile Affections, as Paul tells us *Rom. 1.* then they that give God the Honour due to his Name, and who worship him according to the best Knowledge they have of him, will find Acceptance with him.

This was the Case of *Cornelius*, who worshipped God and did good to Men. He prayed to God always, and gave much Alms to the People : And this he did by the meer Light of Nature, not having embraced the *Jewish* or *Christian* Religion.

For this he was accepted of God, and highly favoured, and had for this the Revelation of his Will, so that though it may be disputed, how far such Righteousness as this, and such good Works as these are of themselves available to Salvation ; yet it can't be denied, but that they put Men into God's Way, reconcile him to them ; and whatever else is wanting dispose him to reveal even that unto them. This is evident from the Instance of *Cornelius* ; and this will be the happy Condition of all who are like-minded to him, who are well inclined and disposed to Piety and good Works.

3. In a Word, the best Men will make the best Christians ; and they that are most devout towards God and most charitable to their Neighbour, are of all Persons the fittest to embrace the Faith of Christ and to practice the sublime & heavenly Duties which he taught us. For such as these will never be destitute of the Light and Assistance which is necessary, to enable them to discharge their Duty. Where God sees Men so well disposed, and so ready to their good Works which he originally designed them to walk in, he will create them over again in his Son Jesus Christ, he will renew his Image in them, he will direct

direct and guide them by his Spirit into all Goodness here, and receive them into endless Glory and Happiness hereafter."

Extracts from the Sermon on *Psalm 41. 4.*

"Many People consider Heaven as a glorious Place, abounding with all Manner of Pleasure and enjoyments; and that if they could be but once admitted there, nothing more would be wanting to complete their Happiness; and they look upon Hell as a Place of Pain and Torment, which God by his arbitrary Power thrusts Men into, when he might as well let all be happy without Difference or Distinction. But from what has been said, it appears, that Heaven and Hell should rather be considered as two opposite States, which Men bring themselves unto, by the contrary Practice of Vertue and Vice, that they are the proper Result and genuine Fruits of those good or ill Habits which Men contracted in this World, by holy or wicked Conversations.

2. To Conclude, We may depend upon it as a most certain Truth, that the Foundation both of Heaven and Hell is laid within us, in the inward Frame and Temper of our Souls, so that if we would escape the Torments of the one, and enjoy the Happiness of the other, we must apply ourselves to the great Work of inward Reformation and Amendment, we must discharge the Soul of every hateful and baneful Quality, purge them of all their Diseases and Distempers, and every thing strait in us, make clean our Hearts and renew a right Spirit, a Spirit of true Piety and Vertue, of universal Love and good Will, so shall we be out of the Reach of that wicked one, and Hell it

self will have no Power over us, but being already in the heavenly State when we go hence, we shall naturally go to that Place as to our proper Home, where we shall be readily received into the Joy of our Lord, and be admitted to partake of the Inheritance of the Saints in Light.

3. There is a natural Connection between Virtue and Happiness, Sin and Misery, as between the Cause and the Effect. And as good Men by a Life of Holiness and Vertue in this World, naturally grow up into the heavenly State; and according to the ordinary course of things and the established Laws of the moral part of the Creation, secure to themselves the Happiness of the next Life; so wicked Men by a Life of Sin and Wickedness in this World naturally degenerate into the hellish State, and lay the Foundation of their Misery in the next Life; and all this by the proper Effect and Influence, and the natural Workings of their ill Dispositions, and various Habits they have contracted."

Extracts from the Sermon on *Eph. 3. 8.*

"2. I may add, that it is contrary to the Design of the Christian Religion, to suppose any such thing as this: For if the meer Believing in Christ shall save us, though daring that Belief we willingly persist in Disobedience to his Commands, then is it not true that Christ came to call Sinners to Repentance.

3. It will not be amiss to consider what the Apostle means, when he says that Christians are saved by Faith: It may be well said of them; because it is their Faith that saves them from the Guilt of their Sins committed before their Faith, a Privilege, the

eculiarly belonged to the first Christians, converted at years of Discretion from a Life of Sin & Impurity; and therefore, the first Justification is often inculcated by *St. Paul* in this Epistle, and attributed to Faith; but this does not concern those who have been educated and instructed in the knowledge of the Christian Religion.

4. The greatest Part of Christianity, is as I told you before, only a Re-inforcement of the Religion of Nature, consisting of moral Precepts, which were doubtless intended to be the Rule of our Actions; and strengthening the Argument for a virtuous Life, which Reason suggests. If we consider its peculiar Doctrines, we shall find they are all calculated, wisely calculated to serve the same most excellent Design of establishing moral Obligations, and promoting universal Purity. This for Instance is the Design of the Death of Christ, and the Redemption purchased for us by his Blood, for he gave himself for us that he might, &c.) his Resurrection, and the Hope there is thereby afforded us of a glorious Resurrection to Life and Immortality. *Col. 3. 1.*

All Hopes of Happiness, but what are built upon Security of Heart, and a virtuous Life, are according to the Christian Scheme, Vain & Delusory, and will certainly end in Disappointment and Confusion. So that the Sum of Religion under the Gospel, is the same with what is elegantly and strongly exprest by the Prophet, *Mic. 6. 8.* "

F I N I S.

ERRATA: Page 6. line 3. for *ont* read *own*. P. 1. 2; for *Gentleman* read *Gentlemen*.

